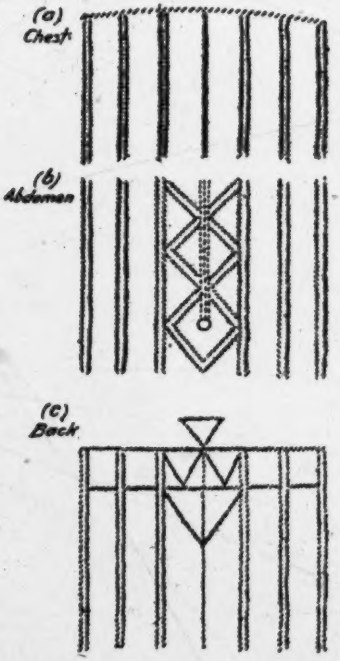
1: Meek E, G-5 (1925-1930) 1931
FF38 Katab FF38

they are incised shortly before the girl goes to her husband. 304
The facial and posterior marks are not incised until after she 619
has taken up her abode in the husband's home. The commonest design used is as follows :—



N.B.—Designs of the above type are common throughout Africa. For example, M. Junod in describing the body marks of Baronga women (S. Africa) says : " On the anterior part of the body four triangles are drawn under the breast leaving a square place of which the navel occupies the exact middle." And again : " The patterns are triangular, the upper triangles meeting with the lower ones at their apex." [171]

Musical Instruments, etc.—Of musical instruments there is 534 ●
no great variety. The commonest is a valve instrument of the oboe type, made of guinea-corn stalk and played by boys and young men in the fields. On festal occasions music is provided by bands consisting of drums and antelope horns. The horns may be lengthened by the addition of a calabash tube. The

1: Meek E, G-5 (1925-1930) 1931
FF38 Katab FF38

534 drums are double or single-membrane drums of the hour-glass pattern. A common type of drum used by children is a pot with the bottom knocked out and covered with a goatskin. 533 It is beaten with a stick. Songs are sung in a minor key, and 535 the horn players contort their bodies as they move round in a circle. All sections of society join in the dance. Boys skip round and girls yodel as they follow suit. Old men move round sedately, and mothers with babes on their backs join in.

526 The Katab young men hold games annually, which are known as the Chodong Gane and resemble the *shero* contest of the Fulani. A string is tied round the contestant's waist and he is pulled backwards and forwards by other young men of a different clan, as though he were some wild animal. He is then released and falls on the others with a cane, and they in turn thrash him soundly. The body is protected with cummerbunds of cloth, and the game is considered a test of endurance. Girls and women attend and ply the competitors with beer. It is to be noted that a man will not join in a contest with a fellow clansman of an opposite subdivision, i.e. with one who stands to him in the relation of a *nungvan*.

771 *Religion.*—The Katab does not appear at first sight to be profoundly influenced by religious ideas. He does not subject himself to innumerable taboos or surround himself with amulets and talismans. He does not set up in his compound an array of material objects which are believed to be the abode of spiritual forces. He believes in the existence of evil spirits, but he does not live in constant dread of them or find it necessary to be continually offering sacrifice. He is not, like the Bura, a devotee of a host of Nature spirits. When he sees the new moon he offers a prayer for health and prosperity, but the prayer is addressed to Gwaza, the Sky God. This nonchalant attitude may be due to a long association with Hausa Muslims, but it is true to say of the majority of the tribes speaking the languages of the Middle Zone that they are not, like the Jukun, Okpoto, Yoruba, and Igara, dogged at every turn by the fear of occult influences.

769 Nevertheless, the Katab is strongly imbued with animistic 593 ideas, which find their expression principally in the rites connected with the recognition of the kindred and family ancestors. This 888 ancestral cult is for him merely an extension of the principle

1: Meek E, G-5 (1925-1930) 1931
FF38 Katab FF38

of the fact) and was publicly announced some three or four weeks later by beating the royal drum and summoning relatives from far and wide, goats being killed, and a feast held. These rites are probably a late importation from other tribes, as the Katab originally never had any chiefs in the present sense of the word.

It was customary in former times that eight days after the death of an old important man a human skull and the skulls of a buffalo, hartebeest, and roan (obtained from the priest of Elenowum) were displayed, one on each hut of the deceased's compound. This is interesting as showing that the skull cult was in some way identified with the cult of the dead, but the Katab are not able to suggest in what way. The skulls would not, they said, be put on the top of a house in which a woman was weaning a child, as that would cause the speedy death of the child. The widow goes into mourning, and, on the conclusion of her mourning, a feast is held, the skulls being returned to the priest of Elenowum.

The real funeral feast, however, must take place in the dry season, as it would be impossible during the rains to assemble relatives who were busy with their farming duties. The funeral feast is, therefore, held after harvest and lasts for two days. It is held not at the graveside, but in an open space in the village. The women of the town in which the old man or woman had died prepare the beer. The senior male relatives go to the *obwai* hut, and after a symposium accompanied by the beating of a double-barrelled pottery vase which emits a hollow deathlike tone they come forth and join in a general dance accompanied by drums, horns, and zithers (imported from the Bauchi Plateau). One of the songs sung at the dance is sung in Hausa, as the Katab say that none of their own songs are so euphousion :—

"Baban dorina, dama rua, wa ka shiga ?
(Mighty hippopotamus, disturber of the waters, who can enter there ?)
Dodon Gwari, giwa da ragama,
(Spook of the Gwari, elephant with a headstall)
Yayan Bakwa, suna hana giwa dawa
(Sons of the Hausa, who drive away the elephant)
Kajin giddarku su je su kwana lafiya
(Chickens of your household may they go and sleep in peace)
Akwian giddarku su je su kwana lafiya
(Goats of your household may they go and sleep in peace)
Yayan giddarku su je su kwana lafiya
(Children of your household may they go and sleep in peace)."

1: Meek E, G-5 (1925-1930) 1931
FF38 Katab FF38
MORWA

one or more of his sons to a brother or half-brother who has no children of his own. This is considered a duty, and it is said to be good for the boy as he will be more strictly brought up by his paternal uncle than by his own father. In such cases the paternal uncle arranges the boy's marriage, and the boy is expected to look after his paternal uncle in his old age. His father has no further control over him. Occasionally a Morwa will send a son temporarily to his wife's family. But it is not the custom (as occasionally among the Hausa) to hand over a son to a friend who is not a close relative.

Clan emblems appear to be non-existent except among the Agbat, who respect the python. No one will eat leopard's flesh unless in conjunction with a protective medicine of pumpkin leaves. It is interesting to note that the skins of leopards have to be handed over to the Chawai chiefs, an indication that the Morwa are intruders into Chawai country.

The Morwa culture resembles that of the Katab. They wear the "tail" described in the Katab report, and it might have been added there that, according to Driberg, the Lango of Uganda formerly wore "a broad leathern tail covering both buttocks and studded with pieces of metal". Incidentally the same author records that unmarried girls among the Lango (and apparently also among the Bari) wear aprons of small metal chains. The Ganawuri, who are the immediate neighbours of the Morwa, have also this custom which appears to be unique in Nigeria.[1]

Religion.—As already stated the principal priestly family lives at Kisagwai near Manchok. The cult is principally animistic. A feast of All Souls is held annually, and twice a year (in October and March) the ghosts of the dead are heard crying in the sacred grove, a sign that the time has come when the rites should be performed. A bull-roarer is used to simulate the cries of the spirits, a custom which links the Morwa with the Semi-Bantu speaking groups. In the grove there is a sacred spring, and there the priest makes his offerings of beer, calling on the departed spirits to be patient and refrain from destroying the town. The lintel of the door of the priest's house at Kisagwai is decorated with a black cross. There is the same rule among the Morwa as among the Kagoro, that no one may enter a priest's hut or

[1] But it is found among the Tur of the British Cameroons.

2: Gunn E-4 (no date) 1956 FF38 Katab FF38
Moroa
Ataka
Kaje

Gizagwai, Mahuta, and Manchok:[104] the senior lineage, then, of Ye-Lutsi is that of Gizagwai. The chief is derived from a different clan, localized apparently at Manchok, to which Meek tentatively gives the name Manchok. Meek derives the Ye-Lutsi from Yelwa, in the Chawai tribal area of Zangon Katab District, and the Manchok from Kafanchan. According to Meek, the priest of Gizagwai has a prominent role in the installation of the chief of Moroa, with which a "sacred sword," the property of the chiefly clan, is associated.

Regarding the religious beliefs of Asolio, Meek states: "The cult is primarily animistic. A feast of All Souls is held annually, and twice a year (in October and March)[105] the ghosts of the dead are heard crying in the sacred grove, a sign that the time has come when the rites should be performed.[106] A bull-roarer is used to simulate the cries of the spirits . . . In the grove there is a sacred spring, and there the priest makes his offerings of beer, calling on the departed spirits to be patient and refrain from destroying the town."[107]

Meek states also: "the Moroa have no tutelary genii, like the Katab."

A fragmentary analysis by Reynolds of Asolio villages in Zangon Katab District reveals that Chori has a fully-fledged hamlet-head (entitled ***Makkadas***) whose lineage or clan is Abuwat, while Ungwar Kayya has had no hamlet-head for the past nine years, only a *wakili* [Hausa, care-taker].

In other respects, materially and superficially, at least, Asolio appear to resemble Katab proper.

Little can be said of Ataka. At the time Tremearne wrote, they used, like certain Kagoro communities upon Kagoro Rock, the ordinary round house at least as commonly as the more distinctive Katab-type house, and their women wore a distinctive type of lumbar ornament which they shared only with Kagoro women of Tuku, Jema'a District. There is no indication that these distinctions persist. Ataka were also essentially horsemen like Birom, Sura, and Ron of the Plateau and this distinguished them from other Katab affiliates. Like the Plateau people again, Ataka men commonly wore only the penis-sheath. Ataka women still supply the pots used over a wide area of south-eastern Zaria, a fact which suggests links with certain segments of the wider Birom community again (especially Irigwe and certain Afusare "colonies").

KAJE (BAJU)[108]

LOCATION: POPULATION: NOMENCLATURE

Virtually all major centres of Kaje settlement lie within Zangon Katab District, Zaria Emirate, in the extreme south-western corner, from which point they extend in a north-westerly and northerly direction, along the borders of Jaba and Kachia District, thence into the no-man's-land at the heart of the District, where Kamantan, Ikulu, and Kaje settlements are intermingled (see "Social and Political Organization," below). Kaje here number 24,507 (N.A. Census, 1949–50). They are also found in apparently quite recent settlements in Kachia District, where they number 1,204 (N.A. Census, 1948–9). In 1950, Kaje of Jema'a District, Jema'a Emirate-Division, totalled 925 in three villages (Yamshir 385, Mafiri 165, Maikarfi 375).

The demography of the Kaje tribal area appears to be similar to that of the Katab tribal area: the density of both Kachia and Jema'a Districts (see Kaninkon, p. 81, above, and Jaba, p. 116, below) is considerably less than that accepted for

[104] Cf. Tremearne's Enniluchwe and Reynolds' Nliche.
[105] Cf. Seasons when marriages may be contracted, noted above.
[106] Perhaps "annually," earlier in the same sentence, should read "semi-annually"?
[107] Whether any part or all of this account refers mainly to Gizagwai, or more widely, is not clear.
[108] The following account relies heavily on the research done by J. A. Reynolds, A.D.O., between 26th April and 22nd August, 1950, in Zangon Katab District. His MS. Report has been invaluable in preparing this section.

2: Gunn E-4 (no date) 1956 FF38 Katab FF38
Kaje

Life Cycle

844 ### *Birth*

According to Temple, a new-born child and its mother are bathed in cold water. On the fourth day, the child is taken outside its mother's hut for the first time, and is named in the presence of the women of the compound; by the father if a boy, the mother if a girl. Elders assemble for the naming of twins, which is delayed until seven days after birth, and is the occasion of a ritual feast.[116]

Initiation

852 794 It has already been indicated that *obwai* (*abwai*) obtains among Kaje: in general initiation into the cult follows the pattern of Katab proper, but Reynolds' exhaustive account of Kaje practices (of which only a brief summary can be given here) reveals details which may clarify certain obscurities in the Katab record.

According to Reynolds it is believed that Suryan (Baimbin tribal section) introduced the *dodo* (*abwai*) into the area, and it has spread to much of the tribe, essentially along the lines of lineage structure. Generally, each minor lineage has [346] a *dodo* hut,[116] but this is dependent on the size of the group and relations between lineages; some may share the same hut. The lineage which first obtained the *dodo* is recognized as the senior group in cult matters of the area, and its *gado abwai* (Magajin dodo) is recognized as senior and may or may not perform the functions of *gado kapiyi* or *atiyinhwap*. Each *dodo* hut has its own *gado abwai*, [793] the post normally passing from father to brother or to eldest son, with three helpers, all with Hausa titles, selected by the *gado abwai*.

The *abwai* is regarded as an invisible spirit, identified by initiates with the [534] wind instrument which provides its "voice."[117] Other disembodied spirit-voices are also associated with the cult; *dodone* associated primarily not with initiation but with memorial rites for a deceased *gado abwai* will be described below.

Reynolds states that there are no special times for entering the cult, provided the "entrance fee"—said to be a number of fowls, a quantity of beer and a goat —is paid. Youths of the group who are old enough will normally enter at the same time, after harvest and before the first sowing. All who enter at the same time are of the same seniority and earlier entrants are, progressively, senior to them.

Initiation begins when the boys are assembled at night in the compound of the *gado abwai*, in a common sleeping hut, where they are told stories of the *abwai* to frighten them and its voice is heard outside. At dawn, when the voice of Riyam (the wife of *abwai*) is heard, they are taken by sponsors into the *dodo* hut. They are beaten, then *gado abwai* and older members gather in the hut; women and children remain outside at a safe distance.

The boys are shown the instrument which produces the voice of *abwai*, and are beaten to prompt them to reveal any knowledge of it which they may have and to betray their informant. At last they are grudgingly shown how to blow upon it and as each does so he is proclaimed a man. They are then shown a decapitated fowl, and are again beaten, and through skilful interrogation led to say that what they see is the body of a man and his severed head. The head of the fowl and some of its blood are placed in a calabash of beer, which is stirred with a knife. Then each youth, holding the knife in his right hand, takes the oath of secrecy. Finally he drinks the calabash of blood and beer. At the conclusion of the oath-taking Riyam "vomits" the initiated youths, and they are flung bodily out of the hut. They are then taken to the bush and, finally, bathe themselves

[116] Cf. Temple's account of Jaba ritual at birth, below, p. 118.

[116] From Reynolds' description it is round, not like the conventional dwelling hut, with a "piece of pottery covered with spikes" on the peak.

[117] It consists of a pod of *Oncoba spinosa*, with the seeds removed and two holes at either end. A white spider's web (or membranous white disc, under which the [illegible] are sealed for protection) is placed over one end and warmed until it is taut. Another "[illegible]oice" is made from a piece of bamboo, 4–6 ins. long.

3: Temple G-4 (no date)1922 FF38 Katab FF38
Kaje

east, a woman's towards the west. A round stone covers the cavity. Goats and fowls are sacrificed on the death of a male. 764

They believe that the souls of the dead can enter the womb of a living woman and be re-born. 775

The Kaje are great dancers. Some of their dances are very intricate, the performers forming inner and outer circles, taking three steps forward and one step back, some wheeling to the right, others to the left, others crawling beneath the arms of the rest and threading their way in and out. The musicians stand within the inner circle. The instruments consist of drums and antelope horns with a side embouchure. These horns are some two or three feet long and are joined on to gourds eight to twelve inches in length. The band performs solos and concerted music. The older women dance singly, often carrying their babes, but the younger women and men catch hold of each other in rows of four. These festivities often end in a free fight. 535 [534] [598]

[pp. 198-221 not processed]